

100 Glorious Years Of Grace & Love

AJAIB BANI

Monthly Magazine

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Param Sant Ajaib Singh Ji Maharaj

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Disclaimer

*Apologies for any shortfalls or mistakes that may have occurred during
the translation of the great Masters' sayings.*

MAINU CHHAD KE KALLI NU TUR CHALEYA

Mainu chhad ke kalli nu tur chaleya, te mere palle ki reh gaya (2)

Leaving me all alone, You are walking away, so what am I left with?

1. Phola nalo kooleya, bahara nalo pyareya,
Aaja ik vaari mere dil de sahareya,
Aavi vaida dukhde hataan valeya,
Gall sun javi maahi mere jaan valeya,
Te mere palle ...

*Softer than flowers, dearer than spring,
Come once, O refuge of my heart,
Come, O Healer, remover of miseries,
Hear me out, O my departing beloved,
So, what am I left with?*

2. Dass mainu kinne tainu kita majboor ve,
Kehdi gallo pyareya ve challa maitho dur ve,
Hoke apna te gairan sang raleya,
Te mere palle ...



Tell me, who made you so helpless?

For what reason, my dear, are you walking far away from me?

Though mine, You have joined the strangers

So, what am I left with?

3. Mukh chann jeha mere vallo mod ke,
Mainu gama de chanah vich rod ke,
Dass jindagi gujara kive kaleya,
Te mere palle ...

Turning your moon-like face away from me,

Sweeping me away into Chenab (a river in Punjab) of sorrows,

Tell me, how am I supposed to spend this life alone?

So, what am I left with?...

4. Tere raha vich raah ban gayiya,
Muk jaan wala saah ban gayiya,
Kee labheya bana ke mainu jhaleya,
Te mere palle ...

In Your paths, I became a pathway

I became the very breath that was about to fade away



What did you gain by turning me into a crazy person?

So, what am I left with?...

5. Mainu pyaar de chabare te chada ke,
Paudi khich lai tu akhiyan mila ke,
Jadon yaad teri aundi din dhaleya,
Te mere palle ...

*Having led me to the terrace of love,
You pulled away the ladder right after locking eyes with me,
When Your remembrance comes at the end of the day, the day fades,
So, what am I left with?...*

* * *



THE OCEAN OF GRACE

By Param Sant Ajaib Singh Ji Maharaj

Australia

Yes, dear ones, salutations at the holy feet of the Supreme Fathers, the Almighty Lords Sawan and Kirpal; who have showered boundless grace upon us and granted us the opportunity to engage in Their devotion. When we withdraw ourselves from worldly matters and, according to the Guru's instruction bring our attention behind the two eyes, only then do we realize the Guru's grace and understand what He has done for us.

When we rise above worldly things and connect ourselves with the sound that the Supreme Father, the Almighty Lord has created within us, only then can we realize that we were lost in forgetfulness. Our beloved Guru came into this world and lived among us, and He told us about our true home, that we are suffering in this world like mad people.

The Guru is an **ocean of grace** and showers immense grace upon us. He takes us back to our true home. When we go within, only then can we comprehend the Guru's greatness and grace. We say that we go to the Guru, and that we have also received initiation from Him.

Maharaj Sawan Singh Ji used to say, "When you leave worldly things aside and go within, only then can you understand who brings you to Satsang and who has chosen you for initiation. When we go within, then we realize the truth that it was the Guru who chose us, and it is He who brings us to Satsang."

Guru Arjan Dev Ji Maharaj says: "O Almighty Lord, if this were in our hands, then why would we wander around weeping, separated from You? We do not know for how many lifetimes we have been suffering in separation from You." Maharaj Kirpal often used to say, "The seed of truth is never destroyed."



It is not that all those who have received initiation are wandering outside and no one has gone within. There are many such dear ones in the Sangat who go within and practice a great deal of meditation; seeing them brings immense joy. Such dear ones who get even a slight glimpse of the Guru within, if ever they face a time of separation, then ask them what their condition is like?

Those souls are pure and fortunate who manifest the Shabd within themselves while the Guru is still present in the physical form. What can I say about the glory and majesty of my beloved Guru? Even in old age, without caring for His own health, He traveled far and wide in search of His souls and made them drink the nectar of Naam.

I have not come here to tell you stories; I am here to remind you of who Kirpal was and what I got from Him. I am here to share with you the love that I received from that ocean of love. I have come here to tell you how vast the **ocean of grace**, beloved Guru Kirpal is.

Since childhood, whenever I got the opportunity, I spent my time in search for and remembrance of the Supreme Father, the Almighty Lord. I would always wonder what kind of souls they were who got the opportunity to meet the perfect Guru and did exactly what the Guru told them to do.

I have come here to tell you the way I practiced devotion in my life, and to make you practice the same devotion. I have not come here to take you to hotels or for sightseeing outside. I have come here to take you to the home of my beloved Guru Kirpal. The love that I received from Him, I have come to share that love with you. I hope you all will remember why we have come here and what is our purpose. May you always devote your time to that purpose.

Maharaj Kirpal used to say, “Only a learned can impart teaching, only a wrestler can teach wrestling, the one who has practiced devotion alone can make you practice devotion. This is a matter of doing, not just talking.”

Guru Nanak Sahib says, “To this day, no one has ever realized the Almighty Lord through mere talk. Until we meditate, we cannot go within, nor can we attain peace.”



If an army general boasts about his bravery and says that I can win this battle only if there is no opposing army before me, you can very well understand what kind of bravery that is. When he has entered the battlefield to fight, he must face the opposing army.

In the same manner, we have stepped onto this battlefield. When we enter this arena, all the forces of Kaal come before us. In fact, these forces of Kaal have been created by the Almighty Lord Himself. He has chosen us for this battle. He has given us Naam initiation and He wants to test us to see how brave we are.

We should not be like that general who says that there should be no opposing army before him. We must remain ready to confront the Kaal's forces. We are not alone in this battle; the Guru has given us the weapon of 'Shabd-Naam', and He is always standing behind us. He is ready to give whatever we need. When a battle takes place, the king always stands behind his commander-in-chief, ensuring he gets everything he requires. In the same way, when we fight our mind and the forces of Kaal in this battlefield, then our Guru always stands behind us and provides us with everything we need, without our even asking.

We should always remember that those who go into the battlefield know only to either kill or get killed. Those who go to the battlefield cannot afford to be cowards. We should not say this to our Guru that I consumed alcohol, I committed adultery, or that I have done this wrong deed. If you allow yourself to be swept away by the waves of Kaal's forces, these powers will drag you downward.

If you keep your attention focused on the Guru, He will take your soul upward. But if you remain trapped in worldly affairs, pleasures and pains, and immoral indulgences, then you are heading downward. Once we have taken refuge at the Guru's feet, we must not be swept away by the forces of Kaal; we must always fight against them.

Always remember that the Guru is with us and is forever helping us. If we maintain firm faith, we will definitely win this battle. To achieve victory in this



battle, there must be love and faith for the Guru in our hearts. If we do not possess these things, then we cannot win this battle.

Maharaj Sawan Singh Ji used to say, “A disciple also has certain duties; the Guru is always ready to fulfill His duty. It takes two people to accomplish a task. In the same way, if the disciple is fulfilling his duty, then the work will be accomplished because the Guru always does His part. But sometimes the disciple becomes lazy in carrying out his part of the duty.” Maharaj Sawan Singh Ji also used to say that some people think that the Guru will grant them liberation entirely on His own.

***Give the load, give the one who carries the load,
and give the one who loads it, as well from your home***

This is just like a person who not only asks for the goods but also asks for the cart to carry those goods. We should not do this; this is the weakness of our mind. Our mind does not allow us to perform our part of the duty.

The student who goes to school, memorizes his lessons, and does everything as per the teacher's instructions only he can please his teacher. If he entangles himself in bad habits, does not go to the school, and does not memorize his lessons, then how can he please his teacher?

We should always maintain the same love and devotion with which we received Naam from the Guru. It is because of love and longing alone that the inspiration to receive Naam arises in our hearts. Just as we had intense longing in the beginning, after receiving Naam, our mind comes between us and the Guru, creating all kinds of obstacles.

Sometimes, this mind approaches us acting like a dear friend, and prevents us from following the path of the Guru. If we do not fall for its words, the mind becomes our enemy. This mind sometimes frightens us, creates all kinds of troubles, and somehow manages to distance us from the Guru. We must confront these forces of Kaal like a soldier. If you want to succeed on this path, you should always maintain love, affection, and longing.





Kabir Sahib says, “If a dear one maintains love and longing, their own liberation is assured, and they can help liberate millions of souls.” Guru Nanak Dev Ji also said the same, “Through a tiny spark of Naam, a Gurumukh can help liberate millions of souls.” We should maintain that love and faith that we possessed at the time of receiving Naam.

I hope that you will remember the purpose of coming here, and do the work for which you have come here. This short program will be beneficial to you. Every single breath and moment we spend in devotion to the Guru is accounted for. He, the **ocean of grace**, always bestows nothing but grace.

* * *



MY BELOVED SATGURU SAWAN SHAH

Holy words by Param Sant Kirpal Singh Ji Maharaj

1955

Great souls have always continued to come into this desolate world. The world has never been without such exalted personalities. The law of supply and demand always exists. There is food for the hungry and water for the thirsty.

Our beloved Sawan came into this world in the month of Shravan (July), like rain-bearing clouds, and revived the hearts of people who were withered by the worldly vices. The souls that had been separated from God for ages upon ages, He put them back on the path of reunion with the Lord. He came for the entire world. He wiped away all distinctions and brought everyone together onto a common platform at the feet of the Lord. He lifted people out of the deep pit of prejudice and narrow-mindedness, and taught them the lesson of the brotherhood of man and the fatherhood of God.

A Satguru is one who brings whole humanity into the common fold of Lord's beloved ones, without distinctions of caste or creed. He fully proved the very definition of a Satguru. He was the embodied form of the divine light, and gave light to the entire world. He showed the light of God even to atheists and non-believers. Whosoever came to Him He granted them a direct experience.

Those who considered themselves to be the body, when they came to Him, He granted them a direct experience of rising above body-consciousness. Sawan was undoubtedly the very form of the divine. The grace of God shone through Him. He was such a pillar through whom God worked.

Whoever had His Darshan, whoever had the good fortune to speak to Him, or whoever listened to His inspiring words became captivated by Him. The fortunate one who sat at His feet in complete devotion forgot the physical surroundings and began to love all.



*I forgot all the jealousy for others,
ever since I found the company of the holy Saints;*

*No one is my enemy and no one is a stranger,
I now get along well with everyone*

There was a time when men and women from all walks of life used to be around Him. As they sat absorbed in sweet devotion, they were so deeply affected by the magnetic influence of His holy presence that they would even forget who was sitting beside them. According to their receptivity each one had the Darshan of His radiant form in different colors.

He was a Master of immense grandeur. Many saw Him walking on this earth, but those who saw Him as He really was were very few. He was the radiant sun of spirituality, and He gave light to the seekers of truth. To live at the feet of a living Master is undoubtedly a great blessing. When a perfect Master initiates a devotee, He forever abides within him and provides him with all appropriate help.

Huzur Sawan Singh Ji Maharaj is still with us. We should not falter in our faith in Him. If any brother or sister has any difficulty in spirituality, they can overcome it with the help of a spiritually advanced Guru Bhai and meet Huzur in the inner planes.

What should we do today in His remembrance? Come, let us practice the lessons taught by Him during His lifetime, so that we may enter into His eternal presence.

* * *



Satsang – Param Sant Ajaib Singh Ji Maharaj

THE ROSARY OF THE MIND

Bani: Kabir Sahib Ji

17 March 1977

77 RB, Rajasthan

**Ages have passed turning the rosary,
yet the wandering of the mind has not changed,**

**Cast away the beads of the hand,
and turn the beads of the mind instead**

Common people keep a rosary to do Simran, but in Sant Mat, no importance is given to the rosary. Kabir Sahib says that even if you keep turning the rosary beads for ages, the mind does not change. Cast away the beads that you turn with your hand. Instead, you should continually repeat the Simran given to you by the Satguru. Just as we repeatedly count one, two, three, four, five; repeating the Simran over and over again is also in a way, like turning a rosary.

I often share my personal experience regarding the rosary. I went to many sages, and whatever each one of them told me, I did exactly that. When I practised the austerity of sitting before the sacred fire, at that time, I was told to perform twenty-four thousand repetitions of the chant, whether that chanting took five hours or two hours to complete.

Generally, the austerity of sitting beside the sacred fires is undertaken during the months of May and June. In India, the months of May and June are intensely hot. The austerity is started at noon, at a time when the sun is directly overhead. Fires are lit on all sides, and one has to sit right in the middle. Only a small wet cloth is placed over the eyes for protection, while the rest of the body



bears the full heat. I was told to do twenty-four thousand repetitions of the chant, but I used to do forty-eight thousand because I had a true dedication within me. The thought in my heart was to see how far this spiritual practice bears fruit, or what its true value is.

There were many disciples of that sage in our village. He laid down a condition that he could show me God, but he would eat his meals at my place. The Almighty Lord had blessed us with abundance, so I said, “Baba ji, I am very happy. It does not matter at all whether you stay for a year or even for your entire life.” Now, we all know when does the mind stay in one place for long?

At one place, you get only one type of food, but if you visit different people's houses turn by turn, someone prepares Halwa (dessert) while someone else prepares Kheer (sweet rice pudding). Now, that Baba's heart was not satisfied. He started eating at other people's houses. I said respectfully, “Baba ji, you are straying from your vow.” He said, “Look brother, this is how we operate. I was only saying that to drive you away. Our work doesn't function like that. You should not discuss us with anyone.” I replied, “Why would I need to talk about you?”

That sage had told me to turn a rosary. While turning the rosary it would break within a week. In those days, a rosary used to cost twenty-five paise. A thought came to my mind that I unnecessarily lose one rupee every month and this is not right. Therefore, I made a rosary out of jute string so that it would not break quickly. In those days, blisters formed on my hands, yet the mind found no peace. I have experienced this thoroughly; I do not speak from hearsay. Baba Jallan Jatt also says:

***People have small rosaries, Jallan has a great big rosary,
Yet after chanting the whole life, not even a single hair frayed***

Mahatma Jallan Jatt of Naushehra was a very famous Saint who lived a long life. He was a landowner. He says that he had made a very large rosary, whereas other people had small ones. He kept chanting with the rosary his entire life, yet the mind found no peace - lust, anger, greed, attachment, and ego did



not diminish even a little bit. Then, a thought arose in his heart that perhaps these beads were too small, and he says:

***Cutting down a giant acacia tree, I made a rosary for chanting,
sitting upon a high mound, I clacked it***

Nowadays, an iron bucket is tied to a rope in a well, but in those days, buckets were made of clay or wood. A well is generally constructed on an elevated ground so that the water can reach all the land below. Baba Jallan Jatt says, “I cut down an Acacia tree and made a very large rosary out of it, thinking that I would surely find God through it. But it brought no peace to the mind. In fact, if the truth be told, when we turn the beads with our hand, the attention remains outside: we usually turn it into a mere customs & rituals.”

Kabir Sahib says, “Drop the beads held in your hand, and chant the beads of the mind; the Simran that the Guru gives. That Simran should never stop at any moment. Keep doing Simran while standing or sitting, sleeping or awake, while relieving yourself, and while traveling in a bus or train. This Simran must not be interrupted at any time.”

Kabir, the wooden rosary requires much efforts to turn;

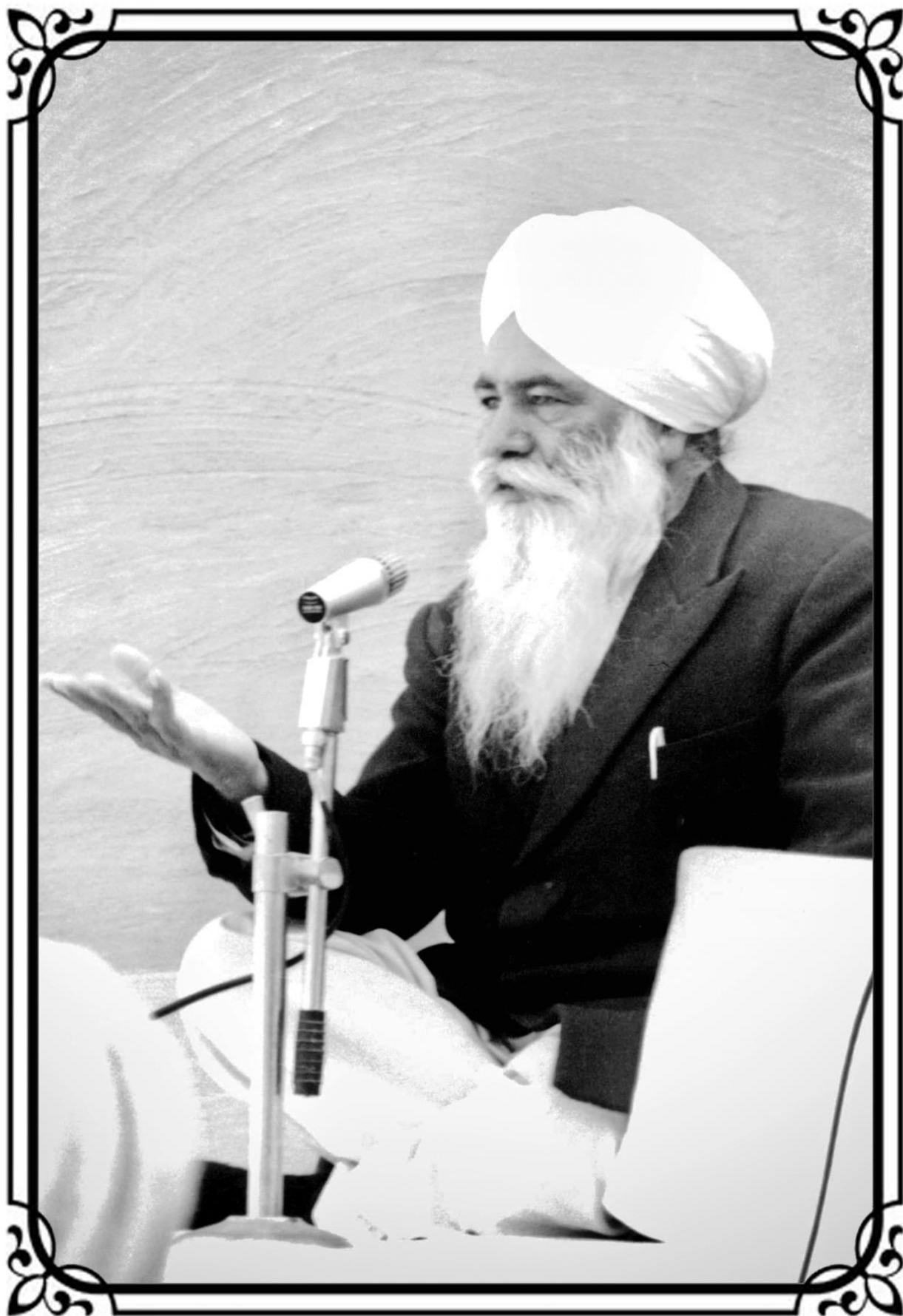
**But the rosary of breath by breath has
neither a knot nor a master bead**

He says, “A rosary made of wood, sandalwood, or Rudraksha wood has a *Merudand* (master bead), a knot appears there. Upon reaching that point, one has to reverse the rosary. But in the rosary of the mind, there is no knot; it does not need to be reversed, and its ascent is straight.”

Why display it outwardly, chant the Naam within;

**What concern have we with the creation,
our dealing is with the Lord**





PARAM SANT AJAIB SINGH JI MAHARAJ



We worldly people put a rosary around our necks to show off or we let people see us turning the rosary so that people may say that this person is a great devotee. He says that one should only make a show of something if the other person is unaware of it. The Almighty Lord is neither blind, mute, nor deaf. Whatever we are doing, He definitely sees it.

I usually say that when we perform a virtuous deed, we ask a priest or a Bhai (Sikh scholar) about an auspicious time, and consider the date or day. We call the Bhai and have them perform a long prayer. But when we commit a sin, we do not consult anyone. A mother does not consult her daughter, nor does a daughter consult her mother that she is about to commit a sin. The world is experiencing the consequences of sins and virtues. Being born into a wealthy family and having a good intellect are rewards from the Almighty Lord for virtuous deeds. Being born into a poor family, suffering illness, and living in unemployment are the punishments for sins. Guru Sahib says:

***Without being told He knows everything,
before whom should one offer a prayer***

He knows everything without a word being spoken. Simply sit with your eyes closed and withdraw yourself from the world. What concern do we have with the world? Will the world go along with us, or will it help us? When one unites with the Lord, how can the world be of any help? The world's love is driven by self-interest. Even a mother tells her children that it is not their skin that is dear to her; it is their work that is dear. When parents get their son married, he forgets all his duties.

Kabir Sahib says, what have you to do with the world? Once you have united with the Almighty Lord and found the path, then it is between you and the Almighty Lord. You just do Simran; the Lord knows everything. But what do we do? If we do Simran for even two minutes, we start complaining that the mind does not stay still. How will the mind stay still? You spend ten hours in worldly affairs and one hour in meditation. Just see, which side is heavier?



Whichever side of the weighing scale is heavier will lean downward, and the side with meditation will rise up.

Ideally, one should spend ten hours in meditation and a little time on worldly affairs, and then see which side of the scale is heavier. But, if we sit even for ten minutes, we place a clock in front of us, and then we tell others that today we spent two hours in devotion. We are not doing anyone a favor by this; the Almighty Lord is watching. If we sit for two minutes, the Almighty Lord sees that too, and if we sit for an hour, He sees that as well.

A sage had two disciples. The sage thought that they might quarrel after his passing, are they truly aware of the inner secret that he has taught them? The sage gave them two birds and said, “Take these birds and kill them in a place where no one sees you, and bring them back.”

One disciple stepped slightly aside, immediately strangled the bird, and brought it back to the sage. The other disciple, however, was well aware of the sage’s inner secret. He closed his own eyes and the bird's eyes as well, but his inner veil was lifted; he could see the presence of Almighty Lord watching him everywhere. For ten to fifteen days, he kept trying with great efforts, but he could find no place where his Guru was not present, because He is in water and He is on land as well. He brought the bird back, presented it to the sage and said, “Maharaj Ji, I could not find any place where I could kill it.” The sage held him and embraced him to his chest and said, “I will give you everything I have.” The Almighty Lord is watching everywhere: there is no place where He does not see. He is watching in the mountains, in the stones, in the water; everywhere. His sight is incredibly keen; He is seated high up in Sach Khand.

**Naturally, the Dhun (inner sound current)
resounds every moment within the body;**

**The Surat has united with the Shabd,
there is no need for words**



Kabir Sahib says that the rosary is to be turned by the hand, but the Simran of the world is to be done with the tongue. Saints speak of two types of Naam: one is Varnatmak and the other is Dhunatmak. The Naam which can be written, read, and spoken is called Varnatmak Naam. This too is of four types: Para, Pashyanti, Madhyama, and Vaikhari. One is that which we speak very softly. Another, is the way we are speaking right now. The third is spoken gently within the throat, and the last one is from the heart and the navel, where the yogis raise spiritual waves.

The second is Dhunatmak Naam, which cannot be written, read, or spoken. Muslim mystics refer to it as Kalma, Baang-e-Aasmani, or Nida-e-Sultani. Hindu Mahatmas describe it as Ram Naam, Ram Dhun, and Divya Dhuni. Guru Nanak Dev Ji has also referred to it by several names, such as Hari Kirtan, Ram Naam, Shabd, Dhun, Bani, Sacchi Bani, and Anhad Bani. Kabir Sahib also calls it Naam or Shabd.

The purpose of Simran is only to withdraw the consciousness from the nine doors of the body, and bring it behind the eyes. Simran will not take us beyond this. Beyond that is the Dhunatmak Naam, which does not belong to any community, religion, or country. No matter which country a person belongs to; whether a woman, a man, a child, or an elderly person; it is resonating within everyone. It originates from Sach Khand and is resonating in the very center of our forehead. From birth until death, this sound is resounding on its own within everyone. It is not being played by any musician; it is resonating from the Almighty Lord Himself.

When, through Simran, we vacate the nine doors and come behind the eyes to connect with that Shabd, then there is no need to move the mouth anymore. The attention remains constantly focused upwards. The Surat becomes united with the Shabd. The faculty of hearing is called ‘Surat’.

**The rosary moves in the hand,
and the tongue moves in the mouth;
But the mind wanders in all ten directions- this is not true Simran**





PARAM SANT AJAIB SINGH JI MAHARAJ



Kabir Sahib explains the kind of Simran that we worldly people practice: the rosary turns in the hand, and the tongue moves in the mouth. The mind that we are trying to discipline is actually wandering in all ten directions. Sometimes it indulges in the pleasures of sensual vices and passions, sometimes it wanders in alcohol and kebabs, and sometimes it is occupied with the children; it is spread across the entire world. This Simran is not accepted, because the very mind that needs to be disciplined must also be kept present.

When the body becomes still, the mind becomes still, the speech becomes still, then the Surat and Nirat become still;

Says Kabir, no one can attain this moment even in an eon

Whenever we do any work, we first think about it. Similarly, when we sit for meditation, we must first seat the body properly. We should neither seat it so comfortably that we drift off to sleep, nor so rigidly that we are unable to sit for long. We must not move; if we keep changing our posture while sitting in meditation, we will not experience the inner bliss, and we will not ascend upward.

First comes stillness of the body; to make the physical body still by stopping it from moving. Then comes stillness of the mind; to steady the mind by engaging it in Simran. And finally, speech must be made still. When these three become still, our Surat and Nirat automatically becomes steady. The faculty of seeing is called 'Nirat', and the faculty of hearing is called 'Surat'. If these three are accomplished, then even the Naam chanted for one second is superior to the devotion performed for millions of Yugas.

Guru Gobind Singh Ji Maharaj says:

***He who meditates with one-pointed attention even for an instant,
does not fall into the snare of the negative power***



If the person whose body, mind, Surat and Nirat are steady, chants the Naam for even a single second, they transcend the realm of the negative power. Fortunate is the one whose Surat is attached to the Shabd. If it gets attached even for a second, or even just once, then it rises above the snare of the negative power. When we sit for Simran, if our body slumps forward or backward, or we fall asleep or we lose all awareness, then how can we ever succeed?

Jap dies, Ajapa dies, and even the Anhad ceases;

But the Surat that merges into the Shabd, Kaal cannot consume it

Kabir Sahib states that we have come to regard Simran as the be-all and end-all. First of all, Jap (chanting) is done with the tongue of the mind, this Simran will only take you as far as behind the eyes. It will not take you beyond that. Beyond that is Ajapa (the unuttered repetition), this Jap is taking place within our inner being, but you have to go even higher than that. Further ahead comes the Anhad Shabd (the limitless sound current) which has no limit and is resounding day and night. You must leave that behind as well and ascend higher. Beyond that, only the Surat goes, leaving behind these three stages; Jap, Ajapa, and Anhad Shabd, the one whose Surat becomes detached from them and merges into the Shabd, only that person will escape negative power.

**Whose only wealth is the breath,
which comes one moment and goes the next;**

He ought to remain absorbed in the Naam

* * *



**Answers to the questions of dear ones by
Param Sant Ajaib Singh Ji Maharaj**

YEARNING

14 February 1997

Sampla, Haryana

A dear one: How can we create that same kind of yearning while doing Simran as well that we have within us while singing bhajans?

Sant Ji: Salutations unto the feet of the Supreme Fathers, Almighty Lords Sawan and Kirpal, who having mercy upon our poor souls have given us the opportunity to sit in Their remembrance. Almighty Kirpal always used to say, “All the Bhajans are good, but the choice belongs to one's own soul. Before sitting for meditation, sing that Bhajan which interests you the most, so that **yearning** is created within you.”

Dear ones, just as the **yearning** is created within us while singing the Bhajans, maintain that yearning; rather, at the time of Simran this **yearning** should increase even more. Through Bhajans, we express humility before the Guru, speak of our shortcomings, and make supplications. While doing Simran, a Satsangi should think that my Guru is with me.

When Guru gives the Naam, at that moment, He establishes His seat at the third eye center within us and takes His place there and wait for us. If someone is waiting for us, would we look back? If we have true love for Him, our endeavor will be that He comes before us and we meet and embrace Him.

I often mention that whether love is worldly or spiritual, there is the same **yearning** in both. If someone is in worldly love with another person, they cannot sleep at night, and the same captivating form keeps appearing before their eyes. When they meet that person, they embrace them passionately. This same



yearning is present in spiritual love as well. If we have true attachment with the Guru, then at night the same captivating form will remain before our eyes, and we will not be able to sleep. We will think, if He meets me, I would say this to Him and that to Him. A dear one keeps weaving such thoughts within themselves.

Many young men and women come to me and express their love, but only a fortunate soul expresses love for the Guru. It is not that there are none who express love for the Guru; such people also come to me who offer their gratitude to the Guru from the depths of their heart.

I have told you the story of Sassi and Punnu many times, and this story has been published in the monthly magazine as well. Sassi had a lot of **yearning** in her heart for her friend Punnu. For twelve years, she neither ate properly nor slept well. And when she, finally, met Punnu, she fell asleep, and someone else took Punnu away. If she had maintained her **yearning** in the same way and had not fallen asleep, then no one would have taken Punnu away. Ultimately, Sassi died crying in the desert in separation from Punnu.

If you become lazy in Simran before sitting for meditation, then lust, anger, greed, attachment, and ego will hide your Punnu, because these are the opposing forces and they will not let you meet your friend. If you fall into their trap, it is possible that you may get up from meditation and indulge in sensual pleasures.

We should have a desire to progress. We should increase our **yearning** at the time of Simran and should not think about the world. If we keep progressing in Simran, then we will not be born again in this world.

Sohni saw that the pot was unbaked, she was sure that if she tried to cross the river using it, then her death was inevitable. She thought that love is spotless, why would I stain it? Dear ones, those who have earned love in the Guru's house, have never let it be stained. When we harbor bad thoughts in the mind at the time of Simran, we are actually staining it. Our Guru, seated at the third eye center, is observing our actions. By raising bad thoughts within us, are we not being disrespectful to the Guru?



Even if a small child is sitting in a shop, we do not steal anything from there, that human child is watching us. We think that our Guru is in India or is asleep, what benefit can those who think this way derive from the Guru?

Dear ones, our Guru is nearer than the nearest and is watching our every action. In the East and the West, many disciples of the Saints, when they leave the body, the Guru may be physically present elsewhere, but they acknowledge that the Guru took care of them.

It has been a long time since Maharaj Sawan and Maharaj Kirpal left the body. Even those who have not even seen these great personalities, [yet] if there is a Satsangi in their family and the Guru is spoken of at home, when they leave the body, they acknowledge that they too have felt the presence of the Guru power.

When I go to the West and Mumbai for Satsang, the parents of many dear ones come to meet me. They come and say to me, “We have come only to see You, You have done a lot for our children.” How much **yearning** is in their hearts, and will God not grant them the fruit of that? It is a matter of one's own receptivity.

I always tell you that while walking about, while awake or asleep, and even while talking to someone, the **yearning** should not decrease. While awake or asleep, you yearn for the world, so you get bad dreams. If you have **yearning** for the Guru, you will surely have dream of the Guru.

A dear one: Is it better to read and sing a Bhajan or to receive Darshan at that time, because both are important. Those who have not memorized the Bhajans, have to sing them by reading from the book.

Sant Ji: We have to speak with the tongue and have Darshan with the eyes. Maharaj Sawan Singh Ji used to speak about the greatness of Darshan, saying that the benefit of Darshan is greater because God is omnipresent, unseen, and



unfathomable: we cannot meditate on Him, cannot meet Him. It is upon seeing this weakness of human beings, that the Lord comes in human form.

Maharaj Kirpal told me personally that once He and Doctor Johnson were massaging Maharaj Sawan's legs. Maharaj Kirpal asked Maharaj Sawan Singh Ji, "What kind of Darshan will one experience within?" Maharaj Sawan Singh Ji replied, "Within, the form and features will be exactly the same as you are seeing now."

Those dear ones whose Darshan has become perfect say that the Guru has come. They say this only because they see the Guru. The outer face is not so attractive, the inner astral face is very luminous: it pulls like a magnet. As the disciple goes further within, the radiant [causal] face is even more beautiful than the astral. The Guru's gaze is upon the soul. He is an infallible power, whomever He gives Naam to, He never forgets them.

Kaal does not accept soul initiated by Satguru. Even if it does, Saints go into hell and find Their soul. If the disciple bears no identification how will the Guru find them? If the disciple's attention is not perfected, how will they go with the Guru? How will they be sure that this is his Guru, who gave him Naam. Swami Ji Maharaj says:

***Meditate upon the Guru, O dear one,
without this there is no deliverance***

Guru Arjan Dev Ji says:

***Meditate on the form of the Guru within your mind, accept the Shabd of the
Guru as Mantra (sacred utterance) within the mind***

Chant the Mantra that the Guru gives us. The power of Kaal cannot stand before that Mantra. Focus your attention on the form of the Guru at the third eye.

The Saints embody the timeless form, meditate firmly upon Them



Dear ones, the form of the Guru comes from beyond the realm of Kaal. Worldly attention arises on its own without effort, whereas contemplation of the Guru does not form below the third eye. But since we are not concentrated, therefore we are unable to connect.

Maharaj Sawan Singh Ji used to say, “A Satsangi should sit at that place from where they can easily keep having the Darshan of the Guru. Whoever comes first should sit in the front, and those who come later should never try to make others get up to sit in the front.” In order to sit in the front, we used to come and sit five to six hours before Maharaj Sawan Singh Ji used to arrive.

The teaching of Maharaj Sawan Singh Ji used to be very simple. He would explain the whole thing in just a few words. He used to say, “A farmer's gaze is directed more toward the far end of the field. Satsang is a very good opportunity to concentrate. During Satsang, your gaze should not even go towards the Paathi.” Kabir Sahib says:

***Behold the eyes and forehead of the Saint,
the radiance of truth always remains with Him***

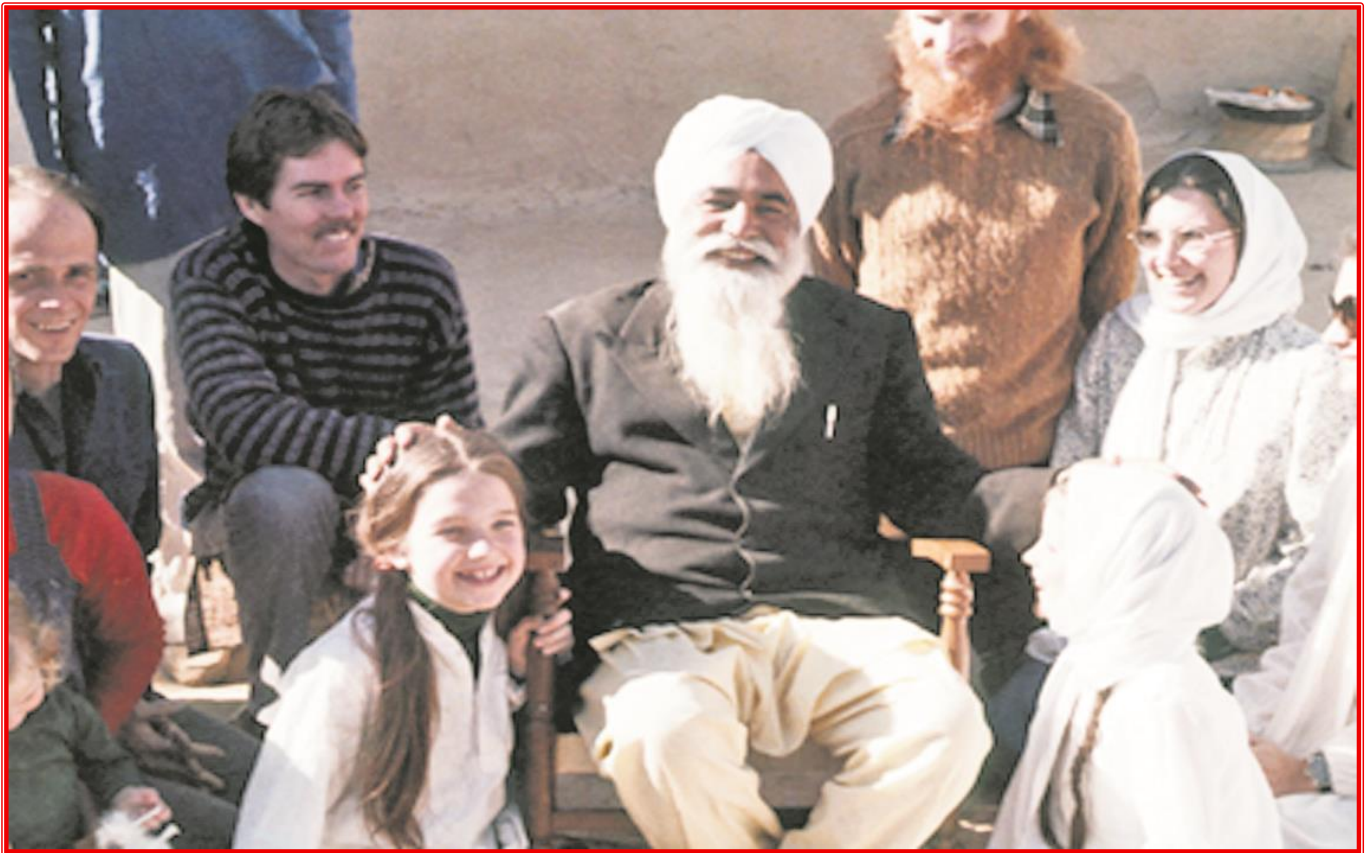
Those who gaze intently during Satsang perceive a great deal, and they also have very good experiences. Therefore, practice singing the Bhajans beforehand so that you do not have to refer to the book too much. Keep the book in front of you, just glance at the book, and keep your gaze fixed on the Darshan. Maharaj Sawan Singh Ji used to say:

Let the hands be engaged in work, but the heart be with the beloved

Yes, dear one, the questions asked by the dear ones were very good. My heart was greatly delighted by remembering the Supreme Lords, Sawan and Kirpal. I usually relate my personal experiences in simple words. Maharaj Sawan Singh Ji always used to say, “Whoever wishes to understand in just a few words



should come to me, and whoever wants to understand in detail should go to Kirpal Singh. Kirpal Singh first dismantles the gun and then reassembles it.”



The love I received while sitting at the feet of these two great personalities, is the very same love that I am sharing with you. My heart and mind are filled with Their remembrance. Just as a spring stretch when pulled and returns back to its original position when released, in the very same way, whenever I speak of Them, I find immense peace. I share these things with you by simply recalling the conversations that took place in Their company.

Maharaj Sawan Singh Ji often used to address Maharaj Kirpal Singh Ji as Bauji (a respectful form of address) or Maulvi (Muslim priest). There is an incident from Sikandarpur; a wedding was to take place, and everyone was awaiting, Maharaj Kirpal. Maharaj Sawan Singh Ji remarked, “Let our Maulvi arrive first.”



A dear one: We have come to you for a few days. Is this sacred journey of ours a miniature form of reaching Sach Khand?

Sant Ji: Yes, dear ones, remembering God, Guru Arjan Dev Ji says, “O God, I do not know what You are doing for me, but it is only because of the realized soul whom You caused me to that I have been able to reach You.” When this soul reaches Sach Khand, it realizes that it is only because of the Guru that it has been able to meet the Supreme Father, God. Guru Arjan Dev Ji further says, “O my Satguru, my Almighty Lord, I possess no virtue. It is only by Your grace that I have been able to reach Your door, and only through Your mercy and grace, I am at Your feet.” When God showers grace upon a soul, He makes them meet a Saint-Satguru so that this soul may unite with the Almighty Lord.

When we meet the Satguru, He gives us the gift of ‘Shabd-Naam’ and makes us practice bhajan and meditation. We are fortunate that God showered His grace upon us, allowing us to embark on this holy journey. During this sacred journey, we should only remember God. Kaal has trapped the world in its net, and in this age, it is immensely difficult to turn towards God.

Our condition is like that of a small child who is just learning to walk. He falls, tries to walk, falls again, and begins to cry. When the parents see that despite trying very hard, their child is unable to reach a certain place, they lift it into their arms and carry it to the place it wishes to reach.

Similarly, when we do Simran and sit for meditation but are unable to connect, we begin to cry and pray before the Guru. The Guru sees that we are making our best efforts to move forward, but are unable to reach Him, then He helps us, taking us into His lap. He carries us to the place where our soul ought to reach.

If after receiving Naam initiation, we continue to follow the path of spirituality and practice bhajan and meditation with the same zeal as directed by



the Guru, we can liberate not only ourselves but hundreds of other souls as well. Kabir Sahib says:

*The flame (love for the Guru) that enshrined in the beginning,
if remains so forever;*

*What to talk of liberation of self,
one can liberate millions of beings*

All the Satsangis know exactly how the mind makes us dance. This mind allows us to do bhajan and meditation for a little while and then pulls us away from Simran. We again prepare ourselves for meditation and sit for bhajan and meditation continuously for about ten days, but this mind pulls us away from Simran yet again, and makes us spiritually dry.

Once a dear one receives Naam initiation, they must stop listening to their mind because if they follow the mind, they will create great difficulties for themselves. Your mind is with you, but you must not obey it; if you listen to it, you will postpone today's Bhajan and meditation until tomorrow. This same mind will be with you tomorrow also, and it will not let you meditate. A devoted Satsangi, must fight their mind with all their might; only then will they be able to practice Bhajan and meditation.

If we are running a shop, we cannot close it for ten days, because doing so would shut down our business and we would suffer great loss. If we are employed somewhere, we cannot remain absent for ten days because by doing so, our employer would dismiss us. We are constantly worried about our worldly affairs. Have we ever paid attention to our bhajan and meditation that how massive loss we are causing ourselves? If we do not meditate, we cannot receive the grace of the Satguru.

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**The message given by
Param Sant Ajaib Singh Ji Maharaj
on singing Bhajans**

SINGING BHAJANS IS NO LESS THAN MEDITATION

March 1997

Sampla, Haryana

Salutations unto the feet of the Supreme Father, Almighty Lords Sawan and Kirpal, who have given us the opportunity to sing Their glory and perform Their devotion. Guru Arjan Dev Ji Maharaj has said in a very loving tone that cut off the tongue that does not sing the glory of the Guru, close the ears that do not listen to the Naad (divine sound) and Shabd given by the Guru, and shut the eyes which steal away from the true form of Satguru and do not rejoice upon having His Darshan. The truth is that if the Almighty Lord- the Cause of all Causes - bestows His grace and mercy upon us, only then can we sing the songs of His love and yearning.

I have already said a lot regarding singing Bhajans, and the dear ones have also read in the magazine about how important it is to sing Bhajans. Dear ones, **singing Bhajans is no less than meditation itself**. Maharaj Kirpal used to say that before sitting for meditation, you should sing such a Bhajan that creates yearning within your soul. Singing a Bhajan in front of the Guru is a good opportunity to express humility. We confess our each and every fault in front of the Guru. Otherwise, when does our strayed, misguided mind ever admit that it has committed any sin or fault.

When, through Simran vacating the nine doors, we become fully concentrated behind the eyes, and removing the three veils from the soul, reach the place from where the Guru power has come then only true humility, true meekness, and true love for the Guru arise. Below that place, we recite the prayers written by the Saints, for the Saints and Mahatmas know very well the



weaknesses of us souls. Whatever imagination has arisen from Their pure souls in the form of bhajans, is Their true yearning and true humility. If we mold our lives according to them, we can benefit even from those prayers.

The poetry written by ordinary people is the imagination of the mind and intellect. We are not as pure as we imagine. That imagination comes from a heart tainted by lust, anger, greed, attachment, and ego. We should always benefit from the prayers of Saints who have attained the supreme state, because they have written poetry only after beholding the Guru power within and merging into the Guru power. If we read the poetry of [spiritually] dry people, we too will become dry and it will have the same effect upon us.

You know that on the day the dear ones arrive, we all sing Bhajans together. Today is your turn to sing Bhajans. Whoever gets the permission to sing a Bhajan must state the page number, so that it is easier for other dear ones to find the Bhajan in the book.

TU MERE PITA, TU HAI MERA MATA

Tu mera pita, tu hai mera mata, tu mera bandhap, tu mera bhrata, x2
Tu mera raakha sabni thaien, ta bhau keha kaada jeeo,
Tu mera....

You are my father, You are my mother, You are my kinsman, You are my brother,

You are my Protector everywhere, then what should I fear or be anxious about?

You are my father...

1. Tumri kirpa te tudh pachana, tu meri autt tu hai mera maana, x2
Tudh bin duja avar na koi, sab tera khel akhada jeeo,
Tu mera...



*By Your grace, I recognise You, You are my support, You are my honor,
Except You, there is no one, the entire universe is the arena of Your play,
You are my father...*

2. Jeeya jant sab tudh upaye, jit-jit bhana tit-tit laye x2
Sab kichh kita tera hove, naahi kichh asada jeeyo,
Tu mera...

*All living beings and creatures have been created by You, Wherever You
wish, You place them there,
Everything that happens is done by You, nothing is ours,
You are my father...*

3. Naam dhyaye mahasukh paya, Har gun gaye mera mann seetlaya x2
Guru poore vaji vadhai, 'Nanak'jeeta bikhada jeeyo,
Tu mera...

*By meditating on the divine Naam, I have attained supreme peace, by
singing the praises of the Lord, my mind has become calm*

*All hail to the perfect Guru (by whose grace) 'Nanak' has won this battle
You are my father...*

Thanks to Supreme Father Kirpal, who has given us the opportunity to sit in His remembrance. The Bhajans sung by all of you were very loving and sweet. The dear ones who did not get a chance to sing a Bhajan today will be given a chance at the next Bhajan singing session.

* * *



KIDS' CORNER

STORY

EKLAVYA'S DEVOTION TO HIS GURU

Maharaj Sawan Singh Ji used to narrate a story from the time of the Mahabharata. In those days there was a poor boy named Eklavya. He was very passionate about learning archery. He wished to make Dronacharya his Guru and learn archery from him. However, Dronacharya was the Guru of royal princes like the Kauravas and the Pandavas. Dronacharya refused to accept Eklavya as his disciple, considering him to be poor.

Love is simply love. When Dronacharya refused to accept Eklavya as his disciple, he returned and made an idol of Dronacharya in his hut. Every day, Eklavya would sit in front of that idol and remember Dronacharya. Dronacharya taught him everything from within that he used to teach the princes.

Eklavya practiced with great hard work and dedication, which is how even after Dronacharya's refusal, he was able to make him his Guru, and was able to learn from him by visualizing him within. In reality, Dronacharya did not go within; if he had gone within, he would have refused to teach him archery there as well.

One day, Dronacharya was strolling along the riverbank with his royal prince disciples. Just then, a deer passed in front of them with an arrow pierced through its mouth, which had sealed its mouth shut, though the deer was still alive. Everyone was astonished, wondering who could have shot the deer in such a manner. Seeing all this, Arjuna said to Dronacharya, "Guru Ji, you always used to say that I am your most promising disciple and no one can match my archery. But the way this deer has been shot with an arrow, you have never taught me anything like this."



Dronacharya and all his disciples began looking around to see who had shot such an arrow. Eklavya was hiding behind the bushes, he stepped out. Eklavya said, “I have shot this arrow.” Dronacharya asked him, “Who is your Guru? From whom have you learned all this?”

Eklavya took all of them to his hut and showed them the idol of Dronacharya. Dronacharya asked him, “When did I teach you all this?” He replied, “You refused to teach me archery, but I had a deep desire to learn so, I made your idol in my hut. Every day, I would sit in front of this idol for one to two hours and remember you, and you taught me all of this from within.”

Now, Dronacharya did not go within, so how would he recognize a true disciple? Dronacharya considered Arjuna as his best disciple, and so, he did not want Eklavya to become a better archer than Arjuna. To stop Eklavya, he said to him “You have made me your Guru, but you have not given any Guru Dakshina (the traditional offering to a teacher).” Eklavya replied, “Guru Ji, I will give you whatever you ask for.” Dronacharya said, “Cut off the thumb of your right hand and give it to me; this is my Guru Dakshina.” Eklavya was a true disciple; he cut off his thumb right there and then and gave it to Dronacharya.

The lesson we learn from this story is that Eklavya accepted Dronacharya as his Guru, remembered him with a sincere heart, practiced and learned archery from him. Similarly, if we also remember our Guru with a sincere heart, He grants us Darshan within and protects us.

For we the elders, the lesson here is how crucial it is for a Guru to be perfect. If the Guru is not perfect, then even by becoming a good disciple like Eklavya, we may still suffer loss.

* * *



With the immense grace of
Param Sant Ajaib Singh Ji Maharaj,
a Satsang and Meditation programme
has been organized from
31 July to 2 August 2026
in **Jaipur, Rajasthan, India**
at the address mentioned below.

Shree Roop Lakshmi Castle
Ashok Nagar – 2, Peethavas
Nivaru Road, Jhotwara
Jaipur, Rajasthan

All are warmly invited to attend the programme.
This programme will also be broadcast on Zoom.
For further information visit www.ajaibbani.org
or email at info@ajaibbani.org





Once a dear one receives Naam initiation, they must stop listening to their mind because if they follow the mind, they will create great difficulties for themselves. Your mind is with you, but you must not obey it; if you listen to it, you will postpone today's Bhajan and meditation until tomorrow. This same mind will be with you tomorrow also, and it will not let you meditate. A devoted Satsangi, must fight their mind with all their might; only then will they be able to practice Bhajan and meditation.